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and it would have been well, in the interests of that "Socialism" in whose name Mr. Shebbeare claims to speak, if he had studied a little more the nature of the Greek ideal, the English Constitution, the good life, and the relation between these.

It is unfortunate that this adventure has miscarried, for good work might be done in pointing out how certain genuinely socialistic characteristics, not only of the Greek theory of the state, but of the Greek practice, might, with advantage to the good life, be developed in our English politics.

MARY GILLILAND HUSBAND.

LONDON.

THE RELIGIONS OF INDIA. By Edward Washburn Hopkins. In the Series of "Handbooks on the History of Religions." Edited by Morris Jastrow, Jr. Ginn & Co., 1896. 12mo. Cloth. Pp. xvi., 612.

The growing interest in the historical study of religions as a special branch of scientific investigation has already been shown by the fact that several European and American universities have established professorial chairs in this department, or have endowed lectureships with a view to encouraging researches in the field. New evidence of the interest that is taken in the subject in America is given by the appearance of the first volume of a series of "Handbooks on the History of Religions," published by Ginn & Co., under the editorship of Professor Morris Jastrow, Jr., of the University of Pennsylvania. The aim of the series is to provide for each of the principal ancient and non-Christian religions a manual that shall serve both as a text-book for the student and as a book of reference for the general reader. Among the religions for the presentation of which the editor has already arranged, are: Babylonia and Assyria, Egypt, Persia, the Ancient Teutons, and also for a general volume which shall serve as an introduction to the history of religions. The editor has been happy in his choice of India as the first book to appear in the series, and he has been fortunate in the choice of the investigator to whose charge the execution of the task was intrusted.

Professor E. W. Hopkins, formerly of Bryn Mawr College, is a scholar too well known in philological circles, both abroad and at home, to need other mention than that he was the one who was called to fill the chair at Yale University left vacant by

the death of the late William Dwight Whitney. Although in the department of Sanskrit, Dr. Hopkins's name has been more generally associated with the Hindu law-books and the epics, still, the present volume exhibits no such limitation, but rather it shows a remarkable command of the great field of India's literature. The same firm touch is felt in that part of the work which is devoted to the Vedic period of the religion as is felt in that portion which deals with the more specific Brahmanic and Hindu religious developments. It may be true that Buddhism and Jainism are less elaborately treated, but the sense of proportion is well preserved ; and that same sound common-sense which has already inspired confidence by its almost blunt straightforwardness, is marked in these chapters as elsewhere in the work. The presentation of Jainism which the book offers (pp. 280-297) is a good thing to have. Some of the very marked differences, which strike one, between Jainism and Zoroastrianism, suggest to the reviewer that there may possibly lurk in those occurrences of the ill-omened word *jaini* in the Avesta something more perhaps than we have thought of ; but an investigation of the point is reserved for another occasion. In his discussion of Buddhism, it may be noted, the author is inclined to estimate the democratic purpose of the founder of the sect much lower than is generally done, *vide* pp. 298, 303, 318. With reference to Nirvāna, the following passage is worth quoting (p. 321): " It [Nirvāna] has three distinct meanings,—eternal blissful repose (such was the Nirvāna of the Jains and in part of Buddhism), extinction and absolute annihilation (such was the Nirvāna of some Buddhists), and the Nirvāna of Buddha himself. Nirvāna meant to Buddha the extinction of lust, anger, and ignorance."

As regards that field of many problems, theories, and interpretations, namely, the domain of the Vedic religion, the author's point of view seems sound and healthy. He has given a useful presentation of everything that, with our present knowledge, we may regard as fact, and he has not ridden a hobby, nor has he let imagination run away with him. It is wholesome to find more than one apt illustration or allusion drawn from beliefs of the American Indians ; and in certain likenesses noticeable in aboriginal beliefs, a lesson of caution is incidentally taught to those who are prone to build up lofty hypotheses upon the basis of a few mere outward resemblances in rites, practices, tenets, or beliefs of two religions. Throughout the discussion of the R̥g-Veda the book tends to emphasize the points of agreement between Zoroastrianism and the

early Vedic belief perhaps a little more than some scholars have lately done. This is doubtless well; for, in the tendency to treat Zoroastrianism as specifically Iranian, we sometimes lose sight of the other side a little more than is proper. It must be remembered, however, that there is a great gulf in general between the two religions as far as certain beliefs are concerned. It should here be noted that *Zarathushtra* (not *Zarathustra*) is the proper spelling of the prophet's name. What is said on the ethical teachings of Brahmanism (pp. 202-204) is worth looking up. The closing chapters on the modern Hindu sects, on certain religious traits of the native wild tribes of India, and upon India and the West are instructive and interesting; a very serviceable classified bibliography (pp. 573-595), moreover, and a useful index add to the value of an already valuable work.

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BUDDHISM: ITS HISTORY AND LITERATURE. By T. W. Rhys Davids, LL.D., Ph.D. G. P. Putnam's Sons, 1896.

To say that this new book contains nothing new is not to cast a slight upon its value. The author is a well-known scholar, who, in his "Manual of Buddhism," has already expressed, more fully and more satisfactorily, his views in regard to some of the fundamental questions of Buddhism. "Buddhism" itself gives again the old material in more superficial form. Presented first in the shape of popular lectures (the first "American Lectures on the History of Religions"), these six chapters recapitulate the chief points in the life and doctrine of Buddha, as they have been made known to us in late years by the Pâli texts. Mr. Davids's easy colloquial style (not, unfortunately, quite free from instances of rather questionable English) makes the Lectures pleasant reading, and the general public, for whom they are intended, may rely upon the accuracy of their guide in the presentation of facts. Especially is this the case in the exposition of Buddhism itself (Lectures ii. and iii.). More questionable material is presented in the introductory chapter on pre-Buddhistic thought, the author being here quite out of his depth, notably in the antiquated opinions held by him in regard to the "childlike" character of the early Vedic poets, and in the somewhat careless jumbling of early Vedic and late philosophical ideas. It is not to be wondered at that, in the elucidation